

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to Ultimation.

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VOLUME I.

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

The following disclosures are now in process of transcription from the Immortal World, namely: "The Book of the Unfolding of Nature;" "The Book of the Manifestation of God;" "The Book of the Outlines of the Universe;" "The Book of the Harmonies of Time;" "The Book of the Melodies of Space;" "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, brought into the Pentateuch, and received as the Interior Word by all inspired prophets, seers, scribes and apostles, media for the transmission of subsequent Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an *Exposition of the Word, from the word of Genesis to the vision of the Apocalypse, and a Manifest Disclosure of the Universal Creation.* The department of this Journal devoted to "Disclosures from the Interior," in addition to its rare and valuable offerings, will be enriched from time to time by choice selections from the following Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

THE ISLANDS IN THE SUN.

The Sun whereof the planet Earth is a fallen planetary satellite, presents to the distant vision of the Pilgrim the image of a revolving continent, whose polar axes are encircled each by a revolving sea.

In the equatorial region we discern a series of mountainous terraces. These dip toward either pole. They are intersected by multitudinous valleys.

The northern solar sea is fringed upon its coasts with islets of brilliant verdure, clothed with the blossoms of perpetual spring.

These islets are peopled by solar angels, who once inhabited that planet which occupied the position in the solar system now occupied by the fallen Earth.

The floral, faunal and aerial forms which appear thereon are in appearance like unto those forms which tenanted the unfallen Eden of Earth, but far more glorious, occupying a position of solar exaltation superior thereto.

The vegetable kingdom upon these islets is of three degrees—*Fibrous, Crystalescent and Transfloral.*

Fibrous vegetation is the positive natural, and corresponds in its likeness to the floral kingdom of the Earth's original Paradise. It clothes each islet with verdure, foliage, groves and gardens, in hue of golden emerald, odorously, beautiful and perennial.

Crystalescent vegetation is the blooming forth of the solar-terrestrial mineral kingdom into floral, arboreal form. As the fibrous, so also the crystalline elements arise into correspondential formations, unfolding forms of unimagined stateliness, in superior manifestation of the law of unfolding and of bloom. The crystalescent forms arise in composite perfection. They display on every side their wonderful magnificence. They form bowers of delight, pavilions of refection, domes of instruction, palaces of administration, thrones for government, shrines for inspiration, cities of abode, and cathedral-sanctuaries of splendor most exalted, rising in the centers of cities of Angelic Nations, where the immortal worshipers gather to behold the manifestation of the Lord Supreme.

Transfloral vegetation is the perfection of beauty of the floral world. The pores and glands of the crystalescent forms are the bases wherein its germs are deposited, and from whence they unfold. Its forms ascend from these magnificent bases, as from a columnated earth of marble, diamond and crysolite. These lovely forms adorn with superior brilliancy the crystalescent

creations, and decorate each altar and grotto and chapter and frieze and pediment and aisle with garlands that exhale the spirit of the solar aromas, and unfold from beauty unto beauty, in perpetual transformations.

In these islets of the Sun forms of animated, impersonal existences, both faunal and aerial, subsist and move in harmonious relations, dependent upon the unfolding octaves of Solar-Angelic Life.

The blossoms yield ambrosial food, that is the substantial element of joy. The immortal trees are enriched with semi-fluent and semi-transparent fruitage. The fountains pour forth exhilarating and enlivening waters. The faunal races yield from their lacteal glands delicious refreshments, and the atmosphere is pervaded by the essences of perpetuating and immortally unfolding life.

The garments which adorn the shining inhabitants appear woven of the transfloral garlands which wave and glisten from the crystalescent habitations. The crystalescent forms of vegetation, by a law of growth analogous to that which envelops terrestrial fruit and flowers in a shining epidermis, also produce adornments of glorious beauty, adapted to the uses of raiment for the solar-angelic form. These splendid tissues, like light for brilliancy and like the undulations of light for elasticity, wave in the transcendent ether.

They unfold from the trees of the crystalescent and the flowers of the transfloral gardens, and perpetual successions are produced for the uses of the Solar Angelic Race. Thus from the fertile bosom of the insular habitations Divine Love causeth perpetually to unfold all tissues for adornment and attire, all aromas for exhilaration, all fluids for refreshment, all substances for nourishment and delight.

As upon the terrestrial world, the producing law of nature operateth in secret caverns, forming stalactites, stalagmites, and diverse forms of crystallization to enrich and beautify the barren walls; so here, in mode superior and in movement spontaneous, the Divine Procedure directeth the spiral of formative energy, causing the solar mineral empire to yield glorious tribute of forms, shapely and symmetrical, to the uses of the solar angelic man.

Moreover, the splendid garment of vegetation which covers the expanded plains, spontaneously unfoldeth, free from unsightly deformities or malformations, from excessive or uselessly abundant leaves, branchlets or florifications, or from decayed particles incoherently combined.

The soil also from which it springs is free from crepicular forms, reptilia or offensive animalecula. The atmosphere which floats above it gently moves in the captivating music and undulating incense-breath of harmony and love. Minute forms of winged life, like unto blossoms and radiations of gems inorganized, disport and pour forth sweetest melody within the ardent zephyrs that form the fragrant atmosphere and that flow in rivers of odor above the surface of the undulating bloom.

The paths and avenues whereby the groves, meads and fields are intersected, arise crystalescent from the soil. These living and blooming pavements,

being formed of a variety of crystalline vegetation which unfolds a perpetually interjoined pathway at a convenient distance above the surface,

form natural avenues that, being crystalescent, vibrate in music to the tread, and undulate with floral life, giving forth music, odor, light and beauty to the faintest footstep. The overcanopying branches of the more magnificent tree-forms are as the miniature resemblances of starry firmaments, and

the blossoms yield ambrosial food, that is the substantial element of joy. The immortal trees are enriched with semi-fluent and semi-transparent fruitage. The fountains pour forth exhilarating and enlivening waters. The faunal races yield from their lacteal glands delicious refreshments, and the atmosphere is pervaded by the essences of perpetuating and immortally unfolding life.

All is light of purest ray. All is joy and blessedness untouched by sin.

There evil hath no name. There sin hath no worshiper. There Love and Wisdom hand in hand appear and attest speech divine.

There morning dawns in waking love. There noon shines down on minds employed in exercise of vast extended thought. There evening smiles upon the love-lit hills, and soft and sweet repose ends the day.

BOOK OF THE MELODIES OF SPACE.

CHAP. IX.—Cerebral Melodies Unfolded in the Planetary Spiritual Space.

1. Even as the radiations of the terrestrial sun are used as media for transmission of Divine proceeding influences operative in the solar-terrestrial degree, whereby each planetary orb is covered with blossoms, adorned with pavilions of groves and glorified with jeweled imagery, in the midst of which winged and animated creatures pour forth melody and love, while all created forms in harmony unite, enriching and beautifying the unfolded space; so the radiations of spiritual light, shining through the medium of the cerebral dome of the Image Resplendence which crowns each paradisical orb, are media for the transmission of Divine proceeding influences operative in the super-solar or angelical degree, whereby super-solar forms unfold and beautify the vast expanses of the transmundane and solar-spiritual orbs. Thus, beneath the white and unrefracted light of each cerebral dome, and upon the surface of each revolving orb unfallen, I discern a new creation, distinct from that which is unfolded through instrumentality of solar orb-formations, or their divergent radiations of light and heat.

2. Thus each cerebral planetary dome is a medium for creative descent unto creative operation of the Divine Procedure, instrumentally causing a new arrangement and chemical combination of all arumal elements, ultimately in the genesis of a new ascended order, both of the floral, aerial and faunal world; and these exalted forms symbolize degrees of love and wisdom adapted unto the instruction of immortal men, advanced in periods of unfolding subsequent unto their transformation from the paradisical to the spiritual estate.

3. Thus is it made known, that a new creation of trans-colored light is unfolded through mediation of the Image-Forms or Principalities of each

and every unfallen world. But the forms, harmonies and influences of this creation shall in fit time more fully be made known.

4. Moreover, as the radiations of solar light illuminate the expanse of worlds terrestrial, and with directing beam illuminate all living creatures, both personal and impersonal; so the radiations of spiritual light, operative through cerebral domes of Image Resplendences, illuminate the expanse of worlds spiritual, and with directing beams illuminate all ascended and spiritual existences.

Hence the spotless trans-colored blossoms unfold in the light of the celestial dome. The trees of heaven arise and display their majestic forms, and lift their glorious branches, like instruments of harmony, to the inspiring breath that descends therefrom.

5. Moreover, as the winds of heaven, upon paradisical orbs terrestrial, being directed by the electric and elliptical revolutions, are melodies in the inarticulate degree; so also the winds of heaven upon paradisical orbs spiritual, being the utterances internal of the planetary Principalities, and moving in the impersonal or mediatorial love-movement and wisdom-movement unto procedure thereof, are melodies inspired, and harmonic unto melodious articulation, according to the harmonious law of superior abodes.

6. Moreover, as the winged aerial and faunal creations upon harmonic or unfallen worlds terrestrial, being born under the law of inarticulate orb melody, utter voices of praise inarticulate or inferior to paradisical language; so the new creation which glorifies the spiritual abodes, albeit impersonal, being born under the law of the articulate melody of planetary Principalities, utters the voice of praise articulate, being equivalent to language parabolic in its infantile degree.

7. Moreover, as paradisical, unfallen men on planetary orbs proceed according to the law of melody to outwork into objective space the sublime architectural ideas which are impressed upon their sensorial organs from solar and solar-planetary worlds, superior in exaltation to their own, receiving ideas projected in the telegraphic movement of the solar ray; so also spiritual men unfallen and ascended proceed, according to the law of melody, to outwork into objective space on spiritual worlds, the sublime architectural ideas which are impressed upon their spiritual sensorial organs from solar heavens and planetary heavens superior to their own, and these ideas are transmitted in the inspired cerebral movement of the Throne Image or Principality of their separate orb.

Thus this new creation is not only floral, faunal and aerial, but also architectural. And while impersonal melodies on earths paradisical are inferior to paradisical speech, they are exalted to articulation in spiritual abodes and, thus, immortal and glorious, the winged, ethereal, impersonal creations become the melodists of love and the wisdom of love, and unite in the full orchestral utterances of praise and adoration that resound through the aerial palaces of the superior abodes.

8. And as, on planets terrestrial, unfallen man proceedeth in melodies of holy art to unfold beauties composed

ite, from beauty gerinal, and perfection manifold, from perfection elemental, rearing the stately palaces, cathedrals, and thrones of religious art, worship and instruction; so beneath the light of manifest Divine Intelligence shining through the mental sky, angelic hosts proceed, out-forming in objective space the inward melodies that God inspires.

9. As I transfer my vision to the planet Earth, and with angelic sight penetrate the humid vapors that encompass it, and from thence gaze up again, even as might gaze an angel standing thereon, I perceive the Principalities enthroned above their powers in the heavenly places, and wheresoever the vision of mortal man beholds a star, I behold the colossal vision of a super-terrestrial being, beneath whose form the star revolves like a triumphal throne. Embattled armies thus encompass the planet. Far as an angel's eye might scan, the majestic Principalities, more numerous than water-drops or grains of sand, more glorious than constellated globes of fire, more vast than are the planets, appear with living glances, awful in their profound, perpetual calamities. Millions upon millions, all clothed in resplendence white as snow, encircle the canopy of heaven; yet fallen man in his heart says, God doth not design to manifest Himself, or redeem the fallen race.

10. Rightly to comprehend the mystery of Divine Providence, requires calm and serious discernment of God's unfolding Word. The object sought to be obtained in this disclosure is the enlightenment of human intellect by presentation of the mighty system of God manifest in the melodies of space. Therefore, since man is utterly unable to comprehend the advanced creations, Divine Wisdom dictates the simple statement of those things which are nearest unto the plane of human thought. By every degree of transition, the immortal mind has been led to the knowledge of the angelic melodies of sense, and the planetary Principalities, whose melody unfoldeth throughout the dominions of space. The reader is now prepared by faithful consideration of that which has been heretofore presented, to receive another lesson of Divine Disclosure.

CHAP. X.—Melodial Spaces of the Sun of Suns.

1. The present chapter will contain disclosure concerning the melodial spaces of the Sun of suns which is the center of the solar-planetary universe whose magnificent appearance has previously been made known.

2. I perceive with vision adapted unto discernment of this holy orb, that it is unfolded into a triunity of effulgent orb-formations, successively outradiating in concentric form; and the innermost is the Heat Sphere, and the intermediate is the Form Sphere, and the outermost is the Flame Sphere of the splendid luminary. And the Heat Sphere is perfect in itself, and revolves in axial motion upon its poles, and is encompassed by the Form Sphere as by a firmament whose outer surface, like the cornea of the human eye, out-radiates the burning inspiration of interior intelligence.

3. The Form Sphere of the Sun of suns in like manner revolves in axial motion upon its poles. It is enveloped in the Flame Sphere as in a luminous

orb-atmosphere. The Flame Sphere also revolves in axial motion, and is like unto an oceanic fount of light, whose axial motion is the cause of tidal undulations upon the periphery of its revolving orb. The Heat Sphere is permeated by directive melodies of love, and from thence the Form Sphere is permeated by directive melodies of wisdom of love, and from thence the Flame Sphere is permeated by directive melodies of procedure of love; and melodies of love are the causes of solar heat in the Heat Sphere, and melodies of wisdom of love are the causes of form in the Form Sphere, and melodies of procedure of love are the causes of flame in the Flame Sphere; now beholds Zaphralim, Cerele and the melodial procedures of the Alacen the son of Zed, three ministering angels, respectively inhabitants of ascending zephyrs, joy, happiness, de-

ences of wisdom, so the artistic creations within the Form Sphere of the Sun of suns in correspondence are majestic. * * * * * To be continued.

BOOK OF THE OUTLINES OF THE UNIVERSE,

ASTREA: THE PLANET MERCURY.

PART ONE

HITHERTO the Pilgrim Spirit, in his journeys from orb to orb, hath moved upborne in the encircling sphere of lovely, unfallen Angels, companions of his pilgrimage. Rising renewed in strength from form terrestrial, he awoke. I drink in rapture from the firmament, music from the atmosphere, fragrance from the planets of whose transcendent harmony of life description hath in part been given.

These luminous beings are untaught save in a five-fold radiation or encompassing garment of semi-transparent luminescence. They bid the Pilgrim welcome. The gorgeous scenery of the skies is mirrored upon his trans-

ported vision. Conveyed by these commissioned spirits, in companionship of light unfolding spirit flames of spiral movement, borne upon the stream of solemn harmony of love, he enters upon his journey, and knows not whither he goeth, save that his face is set toward the sun.

In silver luster, compassed by rivers Hencforth we dwell in unity. Our and oceans of atmospheric light, the thought shall be thy thought, our love planet Bimelia pursues her path thy love. Thus we will talk to thee, through the interstellar space. The

Pilgrim beholds this orb of inspiration concerning our abode which Sovereign sweeping on its course, but pauses not, and soon it lessens on the sight, while

its holy, vibrating melodies, subside and cease to thrill the auditory organs of the mind.

Hark! Songs of jubilee in forms of music hitherto unheard, unknown, thrill our home, our peoples, our condition, the enraptured sense, and flood the our pursuits, our floral gardens, our mind with melody, that, like the song instinctive tribes of animated nature, of guardian angels, heard by sniffs rising in ecstasy to Paradise, inspires the mind with thoughts that never shone before within the mental dome.

This is the planet Astrea—thus its beheld. So, after many days, when named in the Disclosive Word, but both thy sorrows and thy labors are

Mercury 'tis called by fallen man—the orb shall all accept thy faithful record of planets, nearest to the sun.

Upon a moving throne, whose wheels, upborne by lightnings, rapid move o'er the bright summits of the atmosphere, a spirit comes to greet us. In his hand a crown of myrtle shines, and all the leaves are luminous with light of burning emerald, and all the sculptured

gems that form the flowers are iridescent ruby, diamond and pearl. A robe of amber-colored light, formed like a Roman toga, drapes his form. His feet are shod with sandals, white as alabaster, silvered o'er with dew of diamonds. O'er his head a floral canopy expands.

This is a wonder. As upon Odora

we behold a world within the ocean, so we behold upon this shining orb a world above the atmosphere. A fluent world, unstratified, whose flowers are forms of blooming flames of light, whose mountains are vast odorous lights of liquid fragrance, melody and bloom.

The upper surface of this liquid orb surpasses all description. Now I see that worlds unfold, aerial spheres no less than spheres terrene. The orb emits a sphere of emanations. These liquidly, cohere and form in space a glorious world, inspried within the orb of the superior spiritual world, and based upon the lovely earth below. The separated emanations of the mineral, floral and fauna, and also of the parabolical-angelic kingdoms of the planet condense in the superior spaces

of the atmosphere, forming there a liquid orb of melody and love.

"This mystery," saith a voice, in accents friendly but unknown, "shall be made known to thee, O Pilgrim from the fallen world! I read thy wonder in thy countenance. Welcome to Astrea. I am sent to greet thee. Thou art by permission here. All hail! My name is called Che-ma-ka-no. Its meaning is 'the Son of Peace.'"

The spirit rises while he speaks.—His countenance is transfigured and burning, like the noonday sun. I can not hear the sight. I sink into a deep, unbreathing sleep. This lasts but for a moment. I awoke. I drink in rapture from the firmament, music from the atmosphere, fragrance from the

planets of whose transcendent harmony of life description hath in part been given.

The meaning of this sudden change flashes at once upon my mind. The spirit smiles. He says: "Rightly, O Brother, thou dost apprehend. Mysterious was that momentary sleep.—

Thou, during that brief process, wert infilled with aromatic breath of life and love from our capacious planet. Thou wert freed from infiltrations of thy baser world. The harmonies of blissful minds who walk, in glory clad, upon the sovereign heights that crown our mansion, interflowed through all the spaces of thy mental form, and kindly sympathies, welled forth from holy hearts, inspried thee in the festal zone of pleasures like their own.—

Henceforth we dwell in unity. Our and oceans of atmospheric light, the thought shall be thy thought, our love planet Bimelia pursues her path thy love. Thus we will talk to thee, through the interstellar space. The

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planet condense in the superior spaces

insomuch that their very active tempers are sometimes destroyed, the loss of which results in the destruction of their lives. Generally they are of an amphibious and diablogne nature.

"THE HUMAN INHABITANTS of this planet are not so numerous as exist upon others; and they are very imperfect in their material organization. Still they manifest the same incessant activity as do the animals. And they have a peculiar mental constitution, the general traits of which are strong attachments, great concentration, great highmindedness and self-respect, with a most powerfully retentive memory. This latter is the strongest faculty belonging to them.

"They have no well-organized societies or communities; but rather are governed by an ignorant arbitrariness that has been instituted among them. But this planet has not been inhabited longer than about eight thousand years: while the other habitable planets have been peopled for innumerable ages.

"War and persecution have prevailed among them to an extreme extent; and strife, and malice, and all things that result from ignorance and folly, have obstructed their progress for many ages. And at this moment, one of those destructive battles is about being consummated. They manifest all the characteristics belonging to the most ferocious animals. Their implements for the destruction of one another, are curiously hewn stones, which are thrown from a sling at each other, and which when they strike cause horrible incisions.

"Their body is covered with a kind of hair, and their countenances are very full and dark; and the whole appearance of the body would be to us no more pleasing than that of the orang-outang.

"And as they are now existing, they show forth all the results naturally arising from a degraded situation and a depressed intellect. They are in a more unfavorable condition than the inhabitants of any other planet; but still, in the greatest contemplation, they are used for the accomplishment of more perfect ends. They are rudimental materials that are gradually ascending to higher stages of refinement; but only as elements divine, the highest from the lowest, and next to enter into new and more perfect forms."

"Nature's Divine Revelations," p. 295-8.

EXPOSITION AND APPLICATION OF HEBREWS.—CHAP. XI.

(Resumed from page 1-6.)

CREATED INTELLIGENCE is an epitome, but in infinite disparity, of the Creator; and in this created finite mind, though remote in condition and capacity from its Author, are also

conceptive powers. These do not originate, purpose and proceed; but receiving the germ of higher life, the quickening grace of God, which operateth conjunctively with the human mind, plan and proceed. Mind, in man, doth not devise originally, thence project; but receiving, pursueth the life giving principle to its Source.

That which conceiveth, bringeth forth in likeness: hence God devised

and made man in His own image though varying in capacity, as He is

Self-existent and man is dependent.—

In God, then, who is Self-existent, the

attribute which designeth, originate

before that which thou art permitted to

and projecteth unto consummation.

bath its correspondent in dependent man, which operatively receiveth, im-

meted to his condition; and this be-

stowment of descending good quick-

eneth his receptive powers, for the de-

posite and culture of the germinal idea

of attainable realities. Thus is engen-

dered that conscious surety which em-

braceith the object with the confidence

of the being, enabling the humble soul

to inherit and enjoy, through promise,

the blissful endowment of eternal life

at God's right hand while, as yet the

substantive reality existeth in the fu-

ture. Thus in man is quickened, and

directed by Divine Goodness in the obedient, is caused to arise a SENSE of his degradation, and dependence upon the love and condescension of God; begetting also an abiding hope

of attainable blessedness unto the glo-

rious state; and this SENSE and actual

reliance upon the promises of God, causing consecration of the entire

being to His will and service, is FAITH, and is wrought in the heart through

GRACE which is UNDERSTANDING-GOOD-

NESS, and is the gift of God bestowed

upon man. It is that principle which existeth in the heart and pervadeth

and illuminateth the intermediate be-

tween the soul and its desired inheri-

tance, cultivating conscious depend-

ence, and presenting, as an incentive to duty, the mercy of God who profers adequate good: thence securing

obedience, encompasseth both the be-

ing and the object sought, connecting

and embodying them as one, aiding in

the removal of opposing intermediates,

and begetting confidence, which is the

evidence and agent of the power to re-

deem, securing the faithful unto salva-

tion and eternal life.

Operating between the soul and the

Author of its salvation, faith, as a

means of grace, likeneth it to the na-

ture and attracteth it to the relative

condition of the Cause, and bringeth

it into the possession of the inheritance

and ultimate bliss of intellectuality.

Thus faith becometh the substance of

things hoped for, the immutable evi-

dence of things not seen.

Though the principle and means of

faith are from God, its existence in the

heart and culture into organic form,

thence the life thereof, is implanted,

perpetuated, and perfected through

the receptivity and obedience of those

who, by this imparted, understand-

ing goodness, the grace of God, are

thus saved through faith; and that

not of themselves, nor by inherited abil-

ity to originate it in or of themselves;

but it is the gift of God.

Since man, by reason of sin, is lost

to affinity with God, and desireth not

His ways; through atoning sacrifice

and immaculate mediation, the Spirit

of God descendeth to him in his abode

of sin, the wages of which are death,

and thereunto bestowed Divine grace,

the life-giving quality. This quicken-

eth the submissive soul into desire of

deliverance from bondage, freedom

from sin, and peace and holiness at

God's right hand.

Faith working obedience, unfoldeth

the new-born principle, through the

transformation of the being into the

manifestation of the sons of God; and

this immortal principle, in whosoever

manifest, evinceth the nature of hol-

iness; also its attainability through</

LOVE.

"I love them freely."

God's love! in mercy sent
To irradiate our pilgrimage below,
With hope and gladsome beauty, as the bow
Athwart the firmament.

A promise of all things,
Which we amid our frailties most desire,
As on life's path, a pillar'd orb of fire,
It moves with unseen wings.

Love! 'tis a mighty word,
By which our memories move to deepest strains,
As when the wind-clouds pour the summer rains,
The sea's great pulse is stirred.

By each such attribute
Of an enrapured soul is sweetly wrung
To praise, as by divinest art is strung
To melody the lute.

The cyclic altar stair,
On which our hearts wind thro' the steepes of fear,
Upward unto the holy atmosphere
Of pure and choral prayer.

It has all sweetnesse
To mingle in the golden bowl of life,—
Annul the power of bitterness and strife,
And help our weaknesses.

Whereas the angels chant
Of love in linked interfuse of sound,
Which with the morning stars is interwound,
All heaven is jubilant.

Even as the gnomon,
Love points to truth, the while beating a tune
Within our hearts, sweet as the lays of June,
Or songs of Solomon.

Greater than all above,
Below, or through the trackless infinite,—
Greater than all imaginings is it,
For God himself is Love!

As light, 'tis freely given
To permeate thought, expansion, breath,
Triumphant win the victory from death,
And crown the soul in heaven.

O! let this love be ours,
That we be led by the Good Shepherd's will
Into green pastures and by waters still,
Amid unclouding flowers.

And where the lamb and lion,
The child and asp, the vulture and the dove
Shall meet to harmonize by this free love
Within the fold of Zion.

APPARITIONS SEEKING THE PRAYERS OF THE LIVING.

BY CATHERINE CROWE.

With regard to the appearance of ghosts, the frequency of haunted houses, preseniments, prognostics, and dreams, if we come to inquire closely, it appears to me that all parts of the world are much in an equality—only, that where people are most engaged in business or pleasure, these things are, in the first place, less thought of and less believed in, consequently less observed; and when they are observed, they are readily explained away; and in the second place—where the external life, the life of the brain, wholly prevails—either they do not happen, or they are not perceived—the rapport not existing, or the receptive faculty being obscured.

But, although the above phenomena seem to be equally well known in all countries, there is one peculiar class of apparitions of which I meet with in no records but in Germany. I allude to ghosts, who, like those described in the "Séances of Prevost," seek the prayers of the living. In spite of the positive assertions of Kerner, Eschenmayer, and others, that after neglecting no means to investigate the affair, they had been forced into the conviction that the specters that frequented Frederic Hauffe were not subjective illusions, but real out-standing forms, still, as she was in the somnambulic state, many persons remain persuaded that the whole thing was delusion. It is true, that as those parties were not there, and as all those who did go to the spot came to a different conclusion, this opinion being only the result of preconceived notions or prejudices, and not of calm investigation, is of no value whatever; nevertheless, it is not to be denied that these narrations are very extraordinary; but, perplexing as they are, they are, no means, stand alone. I find many similar ones noticed in various works, where there has been no somnambule in question. In all cases, these unfortunate spirits appear to have been waiting for some one with whom they could establish a rapport, so as to be able to communicate with them; and this waiting has sometimes endured a century or more. Sometimes they are seen by only one person, at other times by several, with varying degrees of distinctness, appearing to one as a light, to another as a shadowy figure and to a third as a defined human form. Other testimonies of their presence—i.e., sounds, footsteps, lights, visible removing of solid articles without a visible agent, colors, &c.—are generally perceived by many; in short, the sounds seem audible to all who come to the spot, with the exception of the voice, which in most instances is only heard by the person with whom the rapport is chiefly established. Some cassars are related, where a mark like burning is left on the articles seen to be lifted. This is an old persuasion, and has given rise to many a joke. But, upon the hypothesis I have offered, the thing is simple enough: the mark will probably be of the same nature as that left by the electrical fluid;—and it is this particular, and the lights that often accompany spirits, that have caused the notion of material flames, sulphur, brimstone, &c., to be connected with the idea of a future state. According to our views, there can be no difficulty in conceiving that a happy and blessed spirit would emit a mild radiance; while anger or malignity would necessarily alter the character of the effluvium.

I will here only relate a case of a very remarkable nature, that occurred in the prison of Weinsberg, in the year 1835.

Dr. Kerner, who has published a little volume containing a report of the circumstances, describes the place where the thing happened to be such a one as negatives at once all possibility of trick or imposture. It was in a sort of block-house or fortress—a prison within a prison—with no windows but what looked into a narrow passage, closed with several doors. It was on the second floor; the windows were high up, heavily barred with iron, and immovable without considerable mechanical force. The external prison is surrounded by a high wall, and the gates are kept closed day and night. The prisoners in the different apartments are of course never allowed to communicate with each other, and the deputy-governor of the prison and his family, consisting of a wife, niece, and one maid-servant, are described as people of unimpeachable respectability and veracity. As depositions regarding this affair were laid before the magistrates, it is on them I found my narration.

On the 12th September, 1835, the deputy-governor or keeper of the jail, named Meyer, sent in a report to the magistrates that a woman called Elizabeth Eslinger was every night visited by a ghost, which generally came about eleven o'clock, and which left her no rest, as it said she was destined to release it, and it always invited her to follow it; and as she would not, it pressed heavily on her neck and side till it gave her pain. The persons confined with her pretended also to have seen this apparition.

Signed "MAYER."

A woman named Rosina Schalb, condemned to eight days' confinement for abusive language, deposed that about eleven o'clock, Eslinger began to breathe hard as if she was suffocating; she said a ghost was with her, seeking his salvation. "I did not trouble myself about it, but told her to wake me when it came again. Last night I saw a shadowy form, between four and five feet high, standing near the bed; I did not see it move. Eslinger breathed very hard, and complained of pressure on the side. For several days she has neither ate nor drunk anything.

Signed "Schalb."

COURT RESOLVES.

"That Eslinger is to be visited by the prison physician, and a report made as to her mental and bodily health."

Signed by the magistrates.

"ECKHARDT,

"THUNNER,

"KNORR

REPORT.

"Having examined the prisoner, Elizabeth E. Eslinger, confined here since the beginning of September, I found her of sound mind, but possessed with one fixed idea, namely that she is, and has been for a considerable time troubled by an apparition, which leaves her no rest, coming elicitly by night, and requiring her prayers to release it. It visited her before she came to the prison, and was the cause of the offence that brought her here. Having now in compliance with the orders of the supreme court, observed this woman for eleven weeks, I am led to the conclusion that there is no deception in this case, and also that the persecution is not a mere meanninical idea of her own, and the testimony not only of her fellow-prisoners, but that of the deputy-governor's family, and even of persons in distant homes, confirms me in this persuasion.

"Eslinger is a widow, thirty-eight years, and declares that she never had any sickness whatever, neither is she aware of any at present; but she has always been a ghost-seer though never till lately had any communication with them; that now, for eleven weeks that she has been in the prison, she is nightly disturbed by an apparition, that had previously visited her in her own house, and which had been once seen also by a girl of fourteen—a statement which this girl confirms. When at home, the apparition did not appear in a defined human form, but as a pillar of cloud, one of which proceeded a hollow voice, signifying to her that she was to release it, by her prayers, from the cellar of a woman in Wimmenthal, named Singhasin, whether it was banished, or whence it could not free itself. She (Eslinger) says that she did not then venture to speak to it, not knowing whether to address it as *Sie*, *Ihr*, or *Du*—that is whether she should address it in the second or third person—which custom among the Germans has rendered a very important point of etiquette. It is to be remembered that this woman was a peasant, without education, who had been brought into trouble by treachery-seeking, a pursuit in which she hoped to be assisted by this spirit. This digging for buried treasure is a strong passion in Germany.

"The ghost now comes in a perfect human shape, and is dressed in a loose robe, with a girdle, and has on its head a four-cornered cap. It has a projecting chin and forehead, fiery, deep-set eyes, a long beard, and high cheek-bones, which look as if they were covered with parchment. A light radiates about and above his head, and in the midst of this light she sees the specter.

"Both she and her fellow-prisoners declare that this apparition comes several times in a night, but always between the evening and morning bell. He often comes through the closed door or window, but they can then see neither door, nor window, nor iron bars; they often hear the closing of the door, and can see into the passage when he comes in or out that way, so that if a piece of wood lies there they can see it. They hear a shuffling in the passage as he comes and goes. He most frequently enters by the window, and they then hear a peculiar sound there. He comes in quite erect. Although their cell is entirely closed, they feel a cool wind when he is near them. All sorts of noises are heard, particularly a crackling. When he is angry, or in great trouble, they perceive

a strange moldering or earthy smell. He often pulls away the coverlet, and sits on the edge of the bed.

At first the touch of his hand was icy cold, since he became brighter it is warmer; she first saw the brightness of his finger-ends; it afterward spread farther. If she stretches out her hand she cannot feel him, but when he touches her she feels it. He sometimes takes her hands and lays them together, to make her pray. His sighs and groans are like a person in despair; they are heard by others as well as Eslinger. When he is making these sounds, she is often praying aloud, or talking to her companions, so they are sure, it is not she who makes them. She does not see his mouth move when he speaks. The voice is hollow and gasping. He comes to her for prayers, and he seems to her like one in a mortal sickness, who seeks comfort in the prayers of others. He says he was a Catholic priest in Wimmenthal, and lived in the year 1414."

(Wimmenthal is still Catholic; the woman Eslinger herself is a Lutheran, and belongs to Backnang.)

(To be continued.)

THE TWO WORLDS.

THERE are individuals, scattered through the country—people of innocent lives—men and women of high intellectual development,—some of whom it has been our good fortune to meet,—who are able quietly to pass into a state in which the ordinary activity of the corporeal faculties is slightly suspended for a time—and the internal instinct—the immaterial principle—the very Soul itself—displays its unfettered energies, independently of the material organs. Wordsworth, the true philosophical poet, very accurately described this mental condition. He calmly writes, concerning this state, as one

In whom the burden of the mystery,
In whom the heavy and the weary weight
Of all this unintelligible world
Is lightened; that serene and blessed state
In which affection gently leads us on.—
Until the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye made quick by the power
Of harmony, and the deep power of joy,
We see into the life of things.

It is not in the "tippings" and "rappings" and like developments, that the men who have given their attention to this subject, find the evidence of its spiritual origin—but it is in the character of the communications that are received through these well developed mediums, in private, quiet home circles. If you would know whether these things are from above or below, speak with the brother family about the deceased and lengthened, and as you listen to the words of love and heavenly wisdom, with which the spirit of the departed shall come and draw upward the hearts and affections of those bereaved ones, you may be able to judge of the origin of these manifestations and of their value to purifying, slivering, troubling human hearts. Such of these developments would command the attention of men of reason and intelligence, rarely come to the public through the newspapers. They are kept in the bosoms of families, as among household scribblers with which a stranger may not meddle. For this reason, we may not give our readers the main facts upon which we found our belief in the spiritual origin of a portion of these developments and communications. We will give two or three facts, (not the most convincing we have noticed, but such as we are at liberty to talk about with the public) that have fallen our way, which are not to be easily explained on any other hypothesis, than that of their spiritual origin.

In the family of one of the most distinguished doctors of divinity in New England, is a little innocent, guileless grand-daughter, of thirteen years of age, who is a "writing medium." The clergyman had a brother-in-law, who in his lifetime, was a distinguished schoolmaster in Boston, and especially known as a very beautiful penman, as well as accomplished teacher of that branch of education. A few days ago, a son of this writing-master called at the clergyman's house, one of which proceeded a hollow voice, signifying to her that she was to release it, by her prayers, from the cellar of a woman in Wimmenthal, named Singhasin, whether it was banished, or whence it could not free itself. She (Eslinger) says that she did not then venture to speak to it, not knowing whether to address it as *Sie*, *Ihr*, or *Du*—that is whether she should address it in the second or third person—which custom among the Germans has rendered a very important point of etiquette. It is to be remembered that this woman was a peasant, without education, who had been brought into trouble by treachery-seeking, a pursuit in which she hoped to be assisted by this spirit. This digging for buried treasure is a strong passion in Germany.

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in their little home-parlor—their thoughts upon the sad bereavement—when a pencil was seen to rise from a table in the room, and without any visible agency,

moved back and forth upon a sheet of paper, which, without any arrangement, chance to lay in its neighborhood. Upon examining the paper, when the pencil had ceased its movements, it was found to exhibit a very affectionate and consoling message to this widowed heart, written in the husband's bold hand, and to which his name was subscribed—followed by another message from another friend in the land of spirits, full of choice words of kindness and sympathy and faith, written also in the style of this friend's peculiar penmanship, (entirely differing in its appearance from the other writing upon the sheet) and to which also the friend's name was appended.

A few weeks since, among our acquaintance, was a friend suffering with very severe and alarming sickness. The friends who stood by the bed, fearful of the issue, were told that the spirits of a number of the friends of the sufferer were with them, to aid by their counsels and the electrical influence they could exert upon the body and spirit of the patient, in staying the ravages of disease. A relative of the sick one, who in his life-time was a distinguished physician, announced his presence, and that with him he had Priessnitz, the German founder of the Hydrostatic system of treating disease. They took the care of the patient, ordering all the details of the treatment, instructing the nurses with a care that embraced and looked after all the minutia of their duty, the treatment changing and modifying with the prognosis of the disease, until, after a few hours of this watchful treatment, disease yielded its mad sway, and "gentle sleep, nature's soft nurse," came with rest for the weary sufferer, and in a few days health bloomed upon the faded cheek.—[Eastern Journal, Biddulph, Me.]

Beautiful Vision.

It was at the close of one of those sultry summer days, when "laugh'd nature" seems glad to retire to "balmy rest," when body and mind are alike exhausted, and alike require repose, that our family—some six or eight in number, mostly children, with myself at their head—ascended at six, and a general conversation ensued. I was relating a circumstance which had occurred during the day (of most common-place character,) when a singular influence came over me; my tongue refused its office, my eyelids closed, and all power of action was suspended. I was immediately placed on a couch, in the same room, and the usual restoratives for fainting were applied, but without effect. My friends, sitting around, in their kind efforts to restore me to a natural state, became aroused, and sent for medical assistance. After an interval of an hour, two physicians arrived; meanwhile my voice was restored. In reply to the usual inquiries—"How do you feel?" I assured them that I suffered not the slightest pain, but, rather, a delightfully calm and happy sensation pervaded my whole being. It was true, that I could not move, nor could I open my eyes to look at the learned doctors, who were both strangers to me, and who were zealously administering small doses of emollient. After many inquiries respecting my general health, my habits of life, etc., and, whilst a little puzzled at their unsuccessful treatment, one of them raised my unresisting eyelids, and put the question, "Can you see now?"

"Yes, but I can not see any familiar object, nor, indeed, any thing that belongs to earth." I saw, and most beautiful was the picture presented to my charmed vision. Before me lay a world ofazy light, like the rays from a lighted city falling on a humid atmosphere. In a direct line before my eyes, were displayed all the brilliant-colors of the rainbow, forming an arch, parted in the center sufficiently to receive a ladder of exceeding beauty, which was composed in all its parts of light, more brilliant, if possible, than the rays of the sun. Then appeared an illuminated cloud, fringed with glittering rays. It ascended, and rested near the center of the arch for a single moment, and then unfolded, and an angel—pure and beautiful as we conceive those beings to be who inhabit the celestial paradise—rested upon the upper round of the ladder. *I felt it was an angel.* One hand was lovingly extended toward me, upon the forefinger of which hung a wreath of transparent flowers, such as I had never before seen. The same finger of the other hand pointed at the foot of the ladder.

Entranced with the magnificence before me, I failed to discover what was below. Gradually the scene changed but soon the angel reappeared, descending on a shaft of light and coming almost within my grasp—Again was the wreath of flowers affectionately offered; again the finger pointed below. Still entranced by the glory that shone above me, I beheld not the significance of what was beneath. A momentary sadness cast a light shadow over those angelic features, and again the scene was changed.

The bow, the ladder, the radiant angel, the transparent flowers, with an assembly of the heavenly host, stood revealed in their unpeachable beauty. The imperishable crown of flowers was again proffered, when at the foot of the ladder, I saw a narrow stream of pure water. To obtain that crown it was necessary to cross that stream. Here the interior sight was withdrawn, and after an interval of four hours I returned, by a quick, convulsive effort, to a natural state, without having experienced the least disagreeable sensation.—[Shekinah : Mrs. E. A. Atwell.]

Not to the prejudices, the vices, the ignorance of the antagonistic parties of mankind does Truth appeal; but rather to the calm, unbiased judgment, to the moral consciousness, to the understanding made clear through goodness. All opinions ultimately must be decided before this high tribunal. In the degree in which man becomes an embodiment of purified Moral Reason, he becomes the judge of Truth.

The Spiritual Harbinger

And Mountain Cove Journal.

Devoted to the publication, discussion and elucidation of Theistic Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Cosmical—connected with Man, with his Genesis, and prospective and anticipated Exodus from Moral, Mental and Material Darkness; and as pertaining to the Origin, Unfolding and Consumption of the Material and Spiritual Universe.

Being devoted to the temporal and spiritual well-being of the human race, this Journal will treat of all branches of Human Unfoldings; and while a portion of its columns will embrace Miscellanies, it will also have an interesting and instructive character, and the general News of the day, it will also throw special light upon those subjects which relate to the religious nature and tendency of Man.

It will therefore treat of the multiform Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Empires and Dominions; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories, Creeds, Prejudices, Love and Hate—thus determining, by their elimination, what is from the Imagination from inspiration of God, or from inspiration of Evil.

The World, being burdened with unavailing systems and systems religious and philosophical, requires discernment and understanding to comprehend Light received from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Source, Means and Measures of manifestation; its varied effects upon the human mind, to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

While paying due deference to the varied schools of Opinion, the Journal will seek to discover the landmarks of an unbroken current of Spiritual Unfolding, conducted through special interpretation of the Supreme Being, from the earliest period to the present time; thus vindicating the Holy Scriptures as Divine Revelation, the basis of the true hope of Man's redemption, and hence affording full, explicit and irrefutable demonstration of Truth concerning the beginning, the condition and end of all things created.

While devoted to these topics, it will be the especial organ of the interests concentrated at its place of publication; stating the motives and reasons which induce removal to the locality; the history, present and prospects of the enterprise; and also, whatever pertains to the condition, resources and advantages of Western Virginia.

It will, furthermore, be a faithful record of spiritual Manifestations, giving publicity to their complete history; stating what they are and propose to be as now revealed; and the methods by which they are to proceed to benefit the human race; thus proclaiming the origin and progress, to be as now revealed; and the methods by which they are to proceed to benefit the human race; thus proclaiming the origin and progress, to be as now revealed; and the methods